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THE CHRISTIAN SECRETARY.
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MAN CANNOT BE USED AS PROPERTY.

The following truly eloquent passage is from Channing's chapter on the question, whether man can be used as property; and we beseech for it a careful perusal from every reader.

"He cannot be property in the sight of God and justice, because he is a Rational, Moral, Immortal Being; because created in God's image, and therefore in the highest sense his child; because created to unfold Godlike faculties, and to govern himself by a Divine Law written on his heart, and republished in God's Word. His whole nature forbids that he should be seized as property. From his very nature it follows, that so to seize him is to offer an insult to his Maker, and to inflict aggravated social wrong. Into every human being God has breathed an immortal spirit more precious than the whole outward creation. No earthly or celestial language can exaggerate the worth of a human being. No matter how obscure his condition, Thought, Reason, Conscience, the capacity of Virtue, the capacity of Christian Love, an Immortal Destiny, an intimate moral connexion with God,—here are attributes of our common humanity which reduce to insignificance all outward distinctions, and to make every human being unspeakably dear to his Maker. No matter how ignorant he may be. The capacity of Improvement allies him to the more instructed of his race, and places within his reach the knowledge and happiness of higher worlds. Every human being has in him the germ of the greatest Idea in the universe, the Idea of God; and to unfold this is the end of his existence. Every human being has in his breast the elements of that Divine, Everlasting Law, which the highest orders of the creation obey. He has the Idea of Duty; and to unfold, revere, obey this is the very purpose for which life was given. Every human being has the idea of what is meant by that word, Truth; that is, he sees, however dimly, the great object of Divine and created intelligence, and is capable of ever enlarging perceptions of Truth. Every human being has affections, which may be purified and expanded into a Sublime Love. He has, too, the Idea of Happiness, and a thirst for it which cannot be appeased. Such is our nature. Wherever we see a man, we see the possessor of these great capacities. Did God make such a being to be owned as a tree or a brute? How plainly he was made to exercise, unfold, improve his highest powers, made for a moral, spiritual good; and how he is wronged, and his Creator oppressed, when he is forced and broken into a tool to another's physical enjoyment!"

Such a being was plainly made for an End in Himself. He is a Person, not a Thing. He is an End, not a mere instrument of Means. He was made for his own virtue and happiness. Is this end reconcilable with his being held and used as a chattel? The sacrifice of such a being to another's will, to another's present, outward, ill-comprehended good, is the greatest violence which can be offered to any creature of God. It is to degrade him from his rank in the universe, to make him a means, not an end, to cast him out from God's spiritual family into a brutal herd.

Such a being was plainly made to obey a Law within Himself. This is the essence of a moral being. He possesses, as a part of his nature, and the most essential part, a sense of Duty, which he is to reverence and follow, in opposition to all pleasure and pain, to all interfering human wills. The great purpose of all good education and discipline is, to make a man Master of Himself, to excite him to act from a pure sense of his own perfection as his supreme law and end. And is this highest purpose of man's nature to be reconciled with entire subjection to a foreign will, to an outward, overwhelming force, which is satisfied with nothing but complete submission?

The end of such a being as we have described is manifestly improvement. Now, it is the fundamental law of our nature, that all our powers are to improve by free exertion. Action is the indispensable condition of progress to the intellect, conscience and heart. Is it not plain, then, that a human being cannot, without wrong, be owned by another, who claims, as proprietor, the right to repress the powers of his slaves, to withhold from them the means of development, to keep them within the limits which are necessary to contentment in chains, to shut out every ray of light and every generous sentiment, which may interfere with entire subjection to his will?

No man, who seriously considers what human nature is, and what it was made for, can think of setting up a claim to a fellow-creature. What! own a spiritual being, a being made to live and to adore God, and who is to outlive

the sun and stars! What! chain to our lowest uses a being made for truth and virtue! Convert into a brute instrument that intelligent nature on which the Idea of Duty has dawned, and which is a nobler type of God than all outward creation! Should we not deem it a wrong which no punishment could expiate, were one of our children seized as property, and driven by the whip to toil? And shall God's child, dearer to him than an only son to a human parent, be thus degraded? Every thing else may be owned in the universe; but a moral, rational being cannot be property. Sun and stars may be owned, but not the lowest spirit. Touch any thing but this. Lay not your hand on God's rational offspring. The whole spiritual world cries out, Forbear! The highest intelligences recognize their own nature, their own rights, in the humblest human being. By that priceless, immortal spirit which dwells in him, that likeness of God which he wears, tread him not in the dust, confound him not with the brute."

RECENT ANECDOTE.

By the rules of the University of Glasgow, the students must attend in the College Chapel for divine worship on each Sabbath day. The students there, as in every institution of the kind, were of all ranks, as it regarded respectability and principle. Some had drunk deep into infidelity, and these, viewing religious worship as the *nugae* of the age, and a loathsome, contemptible thing, often found means—after answering to their names at roll call—to escape from the intolerable penance of religious services.

One Sabbath day, Mr. B. and Mr. C. had already eloped, and, getting to the college gate, were contemplating the most pleasant way of killing a Sabbath day, when Mr. A., a nobleman's son, and two others of the same infidel principles, having also escaped, saluted them with—

"How shall we spend the day?—Let us hasten from this spot, or we will be clapt up again with these psalm-singers, to growl lullaby or whine like Bedlamites, till our heads are turned. Whither shall we direct our course?"

Mr. C. proposed that they should go and hear Dr. Chalmers preach.

"Chalmers! Chalmers!" said Mr. A.; "the crazy man, whom the *mobile vulgus* run after? Why, he is a mad fanatic, runs seeking for the little mouthed popularity of weak minds. Poh! go and hear a religious fool or knave, or perhaps both! No, no, let us go to the green, and get a stroll and a laugh at the high-dressed weaver girls who will be there on a Sabbath morning. Let me tell you, my hearties,"

added this youth, "the sound of the Classic Clyde is worth all the preachments of a bushel of Dr. Chalmers! And its beautiful banks have something so romantic, I never go but I immediately wish to write poetry. Come, chums, let us on."

"But Mr. A.," said C., "have you ever heard Dr. Chalmers?"

"Never," was the reply; "but so much is said about him, I believe he is mad. They tell such ridiculous things about him, I would laugh all the time, if I were hearing him, by thinking of their fanaticism? Come, let us go to the green, or to the country, or any where else, provided only it be away from these superstitious groanings." This he spoke mimicing the nasal sectarian twang.

"We may find as much amusement in hearing him, nevertheless," rejoined C., "as in going into the country. Besides, my friend, let us condemn no man unheard. And be it known to you, my comrades, that Dr. Chalmers stands as high as a scholar as he does as a preacher. He is reported to be a profound mathematician; versed in all science, and withal, really eloquent. Let us hear him ourselves—and then for a laugh, a cry, or a jest *ad libitum*."

The party ultimately agreed to go and hear Dr. Chalmers preach. On arriving at his church, they found it crowded within, and a great multitude standing without. Our students, however, elbowed in, and just got within the door, when they heard Dr. Chalmers announce his text, with peculiar emphasis—"I am not mad, most noble *Festus*!" This passage, so unexpected, and rendered *ad libitum*, arrested their attention.

They heard the conduct of Jesus Christ and his most zealous Apostle powerfully delineated; the opposition, contempt, and sneers of the ungodly and profane, which they had to suffer, when laboring and striving to promote the holy cause of God, and the salvation of the souls of perishing sinners. The appeals which were afterwards made by the preacher to the consciences of his hearers, were irresistible. Amidst the weeping concourse, the hearts of our students were completely melted down. Their conduct appeared to them *black and hell-deserving*.

Stung with remorse, they withdrew at the close of the public worship, and retired to pray. They hastened again to church in the afternoon, to unite in public worship. They became penitent. They were converted, and became members of the visible church of God, hoping and preparing for a better inheritance in the church triumphant.

The above is no fiction. The circumstances were well known, and commonly reported, when the writer was at Glasgow College, a few years ago.

FINE PROSPECT. ROMANISM.

From the Supplement to Miss Reed's Book.

"It is little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the U. States 12 Roman Catholic Sees, (including an archdiocese at Baltimore,) comprising all the states and the territories in their 'jurisdiction.' There is a Catholic population of 600,000 souls under the government of the Pope of Rome, an Archbishop at Baltimore, 12 Bishops, and three hundred and forty-one priests. The number of Churches is 401, viz:—

Louisiana	27	Delaware	3
Alabama	10	New Jersey	6
Florida	3	New York	44
Georgia	21	Michigan	15
South Carolina	11	Ohio	27
North Carolina	12	Kentucky	27
Maryland	55	Missouri	18
Virginia	11	Illinois	10
District of Columbia	4	Arkansas	3
Pennsylvania	57	Indiana	9
Connecticut	8	Maine	2
Rhode Island	5	Vermont	6
Massachusetts	12	Tennessee	1
New Hampshire	2	Mississippi	1

The number of mass houses is about 300; Catholic colleges 10; seminaries for young men 9; theological seminaries 5; novitiates for Jesuits 2; monasteries and convents, with academies attached for young ladies, 31; seminaries, &c., for young ladies 30; schools of sisters of charity 24; academy for colored girls at Baltimore 1; female Indian school, Michigan 1. Total number of Catholic institutions for the education of Protestants and Catholics 118; Catholic newspapers 7.—These statistics are drawn from Roman Catholic publications.

In view of this extraordinary progress of a foreign ecclesiastical power in the United States, need we wonder that the Vicar General, the Rt. Rev. Frederick Reze, D. D. of Detroit, himself a foreigner, a subject of Rome, and an agent of Austria, should write thus, to a friend abroad, in reference to the spread of the Catholic religion in this Republic?

"We shall see the truth triumphant, the temple of idols overthrown, the seat of falsehood

brought to silence, and the United States embraced in the same unity of that Catholic Church, wherein dwells truth and temporal happiness."

Another Catholic in the middle states has said in a letter, "within thirty years the Protestant heresy in the United States will come to an end! If we can secure the West and the South, we will take care of New England."

In a recent publication abroad, entitled "Letters from Rome," under the head of Italy, it is said, "the accounts from the New World are cheering. In the United States of America the Catholic religion is making great progress, and the Roman propaganda is amply rewarded for its exertions. Several new sees are to be established."

ST. LOUIS OBSERVER.—The storm which raged for a time around the editor of this paper has subsided. Firmness and right principles have triumphed over Jesuitism and mobism. A late attempt was made to get up a meeting to put down the Observer. The notice was well calculated to call out a mob, but only fifty persons attended.

One half of the fifty who attended were Irishmen. These are fine fellows to dictate to a native born American Editor what he should and should not publish.—*Cincinnati Jour.*

THE MESSENGER OF MERCY.

We do know that the Gospel seed, borne like the thistle down in the casual breeze upon the pages of a tract, has been blessed to the salvation of souls; and we have reason to believe, that though scattered in the high ways and byways, it will still spring up and bear fruit, 'some thirty, some sixty, some an hundred fold.' The following example of the benefits resulting from the distribution of a single tract, may stimulate some reader to 'go and do likewise.'

A few years since, Mr. —, resided in the island of —, for the recovery of his health, where he pursued his usual practice of tract distribution. On one occasion, he was at the residence of a friend. He called at a poor cottage to inquire his way, and found he had been led, by the wise providence of God, to a friendly visit to the house of mourning. In the cottage there was a poor widow, who had recently lost her husband and her eldest son. They were engaged in business on the mighty waters, and one stormy night they were both drowned. In the room where the widow was sitting, there was a son who had recently fractured his leg, and also an idiot daughter. It is scarcely possible to conceive a more painful accumulation of affliction.—These trying dispensations, however, had not melted the widow's heart; she felt as a wife—she wept as a mother; but her spirit rebelled against the hand that had inflicted the awful blow.

Just at this period, the tract distributor called. He inquired his way, and received the necessary information. He was then anxious to benefit the distressed family. He found them deplorably ignorant, no one being able to read. He contributed to their wants, and was pursuing his course, thinking it quite useless to leave a tract. He had proceeded some distance, when he regretted he had not left a

messenger of mercy; and, returning to the cottage, he gave them one called "James Covey," and requested the widow to get some of her son's friends to read it, when they called to see him. It subsequently appeared, that the widow went to a publican's daughter in the village, who read the little work to the family, and the widow's heart appeared to be impressed under the power of the truth. Afflictions had prepared the way for the entrance of divine light, and she, who was called to sow in tears, was soon to reap in joy.

The tract distributor, some time after this event, again visited the same district, and soon found that the history of poor Covey had made a very deep impression upon many minds. As he was riding through the village, he was soon recognized, and many children ran after him, crying out with much earnestness, "Are you the gentleman that gave away the COVEYS?"

"Give us some COVEYS." This request was readily complied with, and the little tracts were received with much joy.

During his visit to the place, he was not unmindful of the widow; he made inquiries about her, and, to his great delight, found that she diligently attended the means of grace. He ascertained that before his visit, she was considered one of the most profane women in the district, but now she honored the name of the Lord. A most evident change had taken place, and it was poor Covey, who was the honored instrument of leading the afflicted woman to the 'Father of the fatherless, and the friend of the widow.' No doubt she could affectingly use the language of Covey, 'tell others who are as wicked as I was, that a poor blaspheming sinner found mercy with God, through faith in the blood of Christ. Tell them that since I have found mercy, none that seek it need despair.'

The state of a person's mind may frequently be ascertained by trifling circumstances.—There appears to have been a grateful recollection in the widow's mind of this visit of mercy. Shortly before Mr. — left the island, she felt anxious to present to him a small memorial of her gratitude. Silver and gold she had none. She went into her little garden, and having plucked her best flowers, presented them to her spiritual benefactor, begging that he would let her know of his safe arrival at his own residence.

It is true the widow's flowers have long since faded, but the gentleman to whom they were given frequently recalls these little circumstances with pleasure, because he has every reason to believe that the donor continues 'to flourish like the palm tree, to grow like a cedar in Lebanon, and to bring forth fruit in old age.'

From the Western Christian Advocate.

REASONS WHY I SHOULD BE HAPPY.

An I in prosperous circumstances, possessed of affluence, what cause have I to be happy? To me is given the power to dry up the orphan's tears, to soothe the sorrows of the widow's heart, to visit the abodes of suffering poverty, and where all speaks destitution, wretchedness, and woe, to minister comfort, joy, and happiness.

Am I myself numbered with those whom Jesus said "ye have always with you;" have I bread sufficient only for to-day, and know not where I shall obtain what is needful for to-morrow; is the language of the Poet mine—

"No foot of land do I possess,
No cottage in this wilderness;"

yet, who can tell me why I should not be happy?

The path in which I travel has been more honorable than that of kings and princes. My Saviour chose not for his friends the great and noble of the earth. He preferred for his birthplace a manger to a palace; and he who was the maker of heaven and earth, "had not where to lay his head;" and shall the disciple not be happy?

My influence may be holy one, "my conversation in heaven," my spirit that of Christ; and here I may "let my light so shine that others shall be constrained to glorify my Father which is in Heaven."

Station! This one reflection is enough to make me happy; he who sees and knows all things, save best to place me here. Here, in the low vale of humility, I am shielded from many temptations to which the affluent are exposed. If their comforts are not mine, though are their perplexities. Though my life, as it respects things temporal, may not be so comfortable as theirs, my death may be as happy, and my state hereafter as glorious.

Am I in health; have I a vigorous constitution capable of enduring hardships, how happy should I be. My health I may consider as the gift of God, and delight to be always abounding in his work, and enduring hardness as a good soldier of Jesus Christ.

Am I sick and afflicted in body; "do languor and disease invade this trembling house of clay," I may still be happy. Death will soon take down these prison walls, and I shall then be no longer subject to the ills of mortality.

Do I live in a land of freedom, and possess my liberty, I have reason to be happy.

Am I deprived of this precious boon, and cast into prison—with Paul and Silas, I may sing praises to God, and be abundantly happy. Am I surrounded by kind friends to whom I

am endeared by all the bonds of friendship and affection, I have reason to be happy.

Had I once friends, and were our hearts knit together like David's and Jonathan's; was our friendship of no ordinary kind, and yet has death severed the bonds which united us; have my friends only exchanged earth for heaven, and my society for that of angels and glorified spirits; though I mourn their loss, yet in their happiness should I not be happy?

Is God my Father and Jesus Christ my elder brother; is heaven to be my home, and the wise and holy of all ages the society in which I am to mingle and spend a blissful eternity; and should I not be happy?

Christian reader, can you think of any reason why you or I should not be happy?

From the N. Y. Observer.

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From the Philadelphian.

THE MOTHER'S TEMPTATION.
A tale of truth.—By Mrs. H. M. Dodge.

The wintry tempest swept awfully majestic over the Atlantic, and howled, with its desolating might, through the lonely streets of the city, Boston. Lonely, indeed, were they on that cold and dismal night; for even the midnight reveler feared to venture out—the drunkard hugged with sorrow his nearly empty bottle in his own chimney corner, and it was only at long intervals that some hasty sleigh bells broke in upon the fearful and continued wail of the tempest. The wealthy were seated around their bright blazing hickory fires, with shutters barred, and curtains closely drawn, indulged in the peculiar pleasure which security from danger and suffering seldom fails to inspire.

Many a happy mother watched with joyful eye the little innocent group, gambolling on the rich carpet before her, and smiled as they gathered in silence around her, because the increasing storm beat, at times, more furiously against their dwelling, and startled them with its dreadful roar. Then perchance, would she tell them tales about the benighted traveller, who was frozen by the way side, or the ship-wrecked mariner, tossed among the billows, and at length perished upon some bleak and barren shore, to perish with cold and hunger.

Thus it was in the abodes of the rich, but who shall enter the dwellings of the poor, to see what is passing there? The weeping mother is dividing her last sorrowful pittance among her meagre and shivering children; the father is in his grave, or stretched on bed of sickness or intemperance; an infant, but newly weaned from the breast, is nibbling at a dry crust, or reaching forth its little hands for a morsel to satisfy the fierce cravings of nature, while its thin and tattered clothing poorly protects it from the searching wind which finds entrance at many a crevice, and drifts the snow even about the desolate apartment!

Such was the sad, but faithful picture of many a family scene in Boston, on that cold and dreary night, and such, oh ye wealthy, is the picture which ye might look upon, even in our own beloved Philadelphia, if ye would but go to the abodes of poverty!

The limits of this article will not permit me to tell you what I have witnessed, or what scenes of wretchedness are now existing around us; but when on a cold winter's night my dear little family are gathered around me, the red coals sending forth their steady and undiminished heat, and every heart filled with ease and comfort, and especially when the bowl of warm, rich nourishment, is raised to the lips of my happy infant, enveloped in its long flannel night gown, oh, then have the woes and sufferings of the poor come like a dismal cloud over my soul! The wretched mother with her moaning half-famished babes in her arms, has risen up before my imagination like a spectre of woe, until I have wept in a frenzied agony of grief; and although my heart went forth in gratitude to God for my happier lot, still the cheerful comforts around me lost their charms at the recollection of the sorrows of the destitute.

But to return to our subject. In Boston, on the cold night before described, a poor widow and her orphan babes watched with deep concern the gathering storm, and listened with shivering dismay to its pealings against their shattered casement. They had seen better days, but the death of their common protector, which was accelerated by intemperance, left them utterly penniless. The exertions of a feeble mother could scarcely be expected to supply the wants of four small children. Still they had subsisted without beggary until this winter, which will long be remembered for its unusual severity. That night she had divined her last morsel among her little ones, reserving not a crumb for herself, and had laid the last stick upon the fire: now that stick was nearly consumed, and every gust of wind seemed to send a fresh chill through the sorry apartment. The clothing of this unhappy family was scarcely sufficient for a summer day, and the mother feared to put her children into their wretched beds, lest they should literally freeze before morning. With weeping eyes she looked around her, and darkness and doubt came over her spirit. Why did divine Providence make such an unequal distribution of the goods of this world to mankind? Why must she and her children perish with want, while so many around them were rolling in ease and luxury? She had trusted in the Lord for many years, and always found him faithful to his promise; and why did he now forsake her in her greatest need? While she was ruminating, a thought suddenly crossed her mind, and brought with it a sort of sad comfort. The back yard of a wealthy neighbor joined her own, and a loose board would easily admit her. This yard contained a wood house well stored with wood; it right for me to see my children perish with cold when there is plenty of fuel so near? My neighbor, though wealthy, was never known to assist the poor, and should I now ask him he would not doubt deny me. Do not the laws of nature teach me to preserve the lives of my own offspring, and would even Heaven itself condemn an act of dire necessity?" While thus she struggled with conscience to believe the will of Heaven, she hurried to the wood house, but there hesitated. How could she do a deed which she had always held in abhorrence! But the image of her freezing children rose up before her, and snatching her arms full from the pile, she turned to depart; suddenly the blackness of the awful deed she was committing surrounded her soul, and she exclaimed, "Lord, is it come to this!—a thief, a midnight plunderer! I cannot—oh, I cannot," and flinging down the wood, she turned about. Still, how could she go back to her suffering family empty? Nerved by this horrid picture, she grasped again at the fuel, and had nearly reached her own door with the burden, when she again exclaimed, "Lord, is it come to this!—have I fallen so low! I cannot, I cannot," and returning to the pile, she threw down the

wood, and turned to depart; but the same dreadful picture rose again before her mind, and filling distractingly, her arms a third time, she made an effort to run, and forget what she was doing; but the power of moral and religious principle was so strong over her soul, that she could not hush its voice; and yielding to its salutary influence, she flung a third time the precious burden from her arms as though it had been a poison serpent, and turning, she exclaimed, in the bitterness of a breaking heart, "I cannot—I cannot! oh, God, preserve me from temptation," and hurrying to her home, she flung herself on her knees and entreated her Maker's forgiveness.

It happened that the owner of the wood, who was a physician, was returning from visiting a patient who was dangerously ill: and passing near his wood house, he heard a noise, and stepped into a dark corner to see what was going on. He was greatly astonished when he recognized his neighbor; but his heart was greatly softened by what he saw and heard; and he said to himself, "Oh wretched man that I am, thus to let the poor be tempted when I have such an abundance." He filled his arms with wood, and sought the poor widow's door. She opened it, and how did his heart throb when he beheld the wretchedness within! The poor woman trembled exceedingly when this unexpected visitor walked into her apartment, and flung his burden upon the hearth. "Fear not," said he, observing her trepidation; "I have come to acknowledge my fault, and ask your forgiveness as I have already done my heavenly Father's. These ten years past I have professed to love the Lord Jesus, but have neglected to feed, or clothe, or minister in affliction unto his dear disciples. I have sought after my own gain, and forgotten the wants of the poor; I have been an unfaithful steward, and have usurped the goods of my Master. Go to my woodpile so long as winter lasts, and when you lack for food, go freely to my cellar."

The widow's heart was too full for reply, and lifting her eyes to heaven, while her bursting tears declared the joy and gratitude of her soul, she exclaimed, "Oh, blessed Lord, I praise thee forever that thou hast not only saved my dear children from death, but hast also delivered my soul from doubting, temptation, and crime."

Philadelphia, Jan. 6th, 1835.

Ye who have plenty, take warning, and supply the needy.

A Mistake Corrected.—I cannot but notice a serious mistake sometimes made by good men, who represent it as an invariable fact, that sinners, while unrenewed, are continually growing more and more hardened and confirmed in sin; that they will certainly have less feeling on the subject of religion in future time, than they have now; and especially that those who pass through a season of special divine influence without being converted, will in every case become more stupid and bold in sin, than before. Now this is doubtless the case frequently, if not generally. But it is well known, that some sinners, though not savingly converted in a time of revival, retain an increased sensibility to divine truth, greater dread of sin, a deeper feeling of the worth of the soul, and a more awakened attention to the means of religion. Instead of falling into greater thoughtlessness and insensibility, they are more disposed to consider their ways, and more alive to divine truth. And like things occur among sinners in other circumstances. These facts, however, by no means prove, that continuing in iniquity does not constantly increase the amount of guilt; nor do they prove that living in iniquity does not naturally tend to produce a growing strength of sinful affection, and a growing disregard to duty. They only prove, that there are other causes which bear on the subject,—causes which oppose, and sometimes overcome, the direct, natural tendency of sinful affections. Sinners would be always acquiring greater and greater hardness of heart, as Pharoh did, were they given over, as he was, to the unchecked influence of their impurity.—This will unquestionably be the case with all sinners in that state of retribution, which will fully develop the evil nature and tendency of sin, and will show, with perfect clearness, how God regards it. But in this world, the tendency of sin to increase its own power in the mind, though generally and to an alarming degree manifest, is yet subject to many powerful checks. It is the merciful appointment of God, that other causes, both outward and inward, shall come in for a share of influence, and not unfrequently lead to a moral state, exceedingly different from that which would have resulted from the operation of sinful affection alone.—*Theological Review.*

THE ORPHANS.
No man can either receive or reject the doctrines of Christianity unless those doctrines are clearly presented to his mind; and a very great multitude of intelligent souls are now in the world, to whom the gospel has not been presented.

An almost unlimited amount of money could now be usefully appropriated in publishing and distributing the gospel, and in teaching the ignorant to read it. In the same work a great number of persons of every justifiable calling, and in every part of the world, may also be profitably employed.

It is therefore possible for any Christian at this day, to forsake property and relations, and self, for the sake of Christ; and to devote his person or property entirely to the service of the Saviour. It is just as practicable to do so, at this day, as it was when Jesus was on earth visibly, or has ever been; and it is just as practicable for one man or class of men, as for another; and it is undoubtedly a fact, that there are more than enough of professed Christians, and of their property, to accomplish the whole work without delay; and it therefore follows that the church, having the power literally to

obey the last divine command, "Go ye into all the world and preach the gospel to every creature," is wilfully living in disobedience.

These are undeniable truths. Ponder them well! That man whether preacher or private Christian, who does not thus unreservedly devote all his person and all his property to Christ—that man whether rich or poor, public or private, high or low, who expends more money than his health requires, for show, in building or renting houses, in furniture or apparel, does not give the best evidence which the nature of the case admits, that he is a true disciple. However great may be his gifts or his enjoyment in prayer, in singing, in conversation, or in hearing or preaching, he has at best a doubtful title to the name and privilege of a Christian—for "whomsoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And, "ye cannot serve God and mammon."

Fruits of Orthodoxy.—There is something wrong in the mode of adhering to the form of sound words, if the truth thus held, does not produce love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These are the fruits of orthodox sentiments. This is the orthodoxy which the Holy Ghost teaches—and which Christ approves.—And if those who hold the most consistent views of the great system of truth, contained in our standard, do not exhibit these fruits,—will they not injure the cause they advocate, and bring reproach upon truth which should be demonstrated to the world, to be of God, by its hallowed influences upon themselves?—*Richmond Telegraph.*

PUBLIC OPINION.—A temperance traveller stopping at a stage house recently, noticed some decanters of ardent spirits on the shelves of the bar, and said to the landlord, "Well, sir, do you sell much ardent?" "Not much," was the reply. "I suppose," said the traveller, "that now-a-days the passengers in the stages do not drink much." "Very little," replied mine host, "but it is curious to see how they act—for (said he) when the stages arrive at the door, the passengers all get out and come in, and while some are warming themselves others are walking about the room, and nothing is called for, until the driver cries out, 'Stage ready,' when all rush out except one or two, and they run to the bar, exclaiming in a low tone of voice, 'Give us a glass of your brandy,' which they hurry into their throats for fear of being seen!" "This," said the traveller, "is what I am glad to find, and I trust that public opinion will continue to grow stronger and stronger." And to this every good member of society will respond.—*Mercurial Journal.*

From the Churchman.

OUR MISSIONARIES IN CHINA.

Intelligence has at length been received of the arrival of our missionaries at the distant port for which they sailed. A portion of the letter containing this gratifying information is annexed:—

Ship Morrison, off Java Head, Sept. 7th, 1835. Rev. and Dear Sir,—

We have just been gratified with the first sight of land since leaving New York. This, you may well suppose, is no small gratification after an unbroken prospect of sky and water during ninety-seven days, and performing a journey of not less than 14,000 miles, even though it be a land of strangers. Angier, the place at which ships usually touch for fresh supplies, and leave letters for home, is at the western point of Java, about eighty miles from Batavia. There are a few Dutch residents, but the place is unimportant except for the reasons above mentioned. The view of the country around is delightful, varying into high and broken hills covered with beautiful verdure, among which the tall cocoa-palm is easily distinguished.

In addition to his attentions to us personally, Captain Ingersoll has given us his hearty co-operation in all our efforts for the spiritual benefit of the seamen. Though a member of the Baptist communion, he seems to entertain very little prejudice against the Prayer-book, in the use of which he and most of the crew have joined with us every Sunday morning. What may be the result of the little we have been enabled to do it is impossible to tell; still I cannot but hope our labors will not be found to have been entirely in vain. From the limited observation of a single voyage, I should infer that seamen are an equally, if not more promising class of persons, in reference to ministerial labor, than people of the same rank on shore.—That they have been sadly neglected previous to the laudable efforts of the Seamen's Friend Society, is sufficiently obvious: nor are their

beneficial effects of temperance principles must appear to every one acquainted with them, to be very great. No ardent spirits, except what the medicine chest contained, were allowed to be brought on board the Morrison. The crew has been orderly, diligent, and respectful; no serious accident has occurred except the falling of one man from aloft, and they have been, the Captain says, unusually attentive to religious services. Scarcely a profane word has been heard on board. The change that a few gallons of liquor might have produced, may be easily imagined.

We hope, by the continued favor and protection of God, to be, at the end of two weeks more, on the field of our future labors; whether the attention and interests of so many of our beloved Church have been directed. That their prayers and desires toward the object of our mission may not be disappointed, and that they, with all the excellent and now more beloved friends, whose personal kindness has been experienced, may enjoy the fullness of God's blessings, is the sincere prayer of,

Dear Sir, your unworthy brother in Christ,

HENRY LOCKWOOD.

MOUTH OF THE MISSISSIPPI.

Extract of a letter from a correspondent of the American Baptist, dated New Orleans, October 30, 1835.

From 30 miles up the river, there is nothing to be seen but flags and swamp grass, and old flood wood which line the banks; the banks more resemble what in fact they literally are, a habitation of dragons; for alligators are often seen on the margin of the river, sometimes sunning themselves on a log, and sometimes lying in the grass. There is every appearance of the land here, and also that on which New Orleans itself stands, having been made by the river. The land, for some distance above the mouth, is nothing but little narrow strips on each side of the river, gradually widening as you ascend. For 30 miles above the mouth of the river, by going aloft, the waters of the ocean may be seen setting up, and the land confining the river even at that distance from the Belize, and being a mile and a half or two miles wide.

The first buildings to be seen in ascending the river, are between 30 and 40 miles from its mouth, where there are two forts, Fort Jackson on the west side of the river, and Fort St. Philip on the east. Between this and New Orleans, there are some beautiful and extensive sugar plantations, and the fields of sugar cane, at this season of the year, are very beautiful.—About five miles below the city we passed the famous battle ground, where Gen. Jackson, taking advantage of cotton bales for a breast-work, bravely defeated the British under the command of Gen. Packenham, on the 8th of January 1815. This day has heretofore been celebrated in the south-western states quite as extensively as the 4th of July.

In passing the battle ground, it by some means afforded an opportunity of ascertaining the politics of quite a number of the passengers. It is well to speak in terms of high commendation of those who have fought and bled in defense of our persons and our rights; but while we listened to the remarks so warmly made on this occasion, we could not help thinking how little is said or thought of the conflicts of the Christian soldier, and of the rewards of the Christian victory; how little does even the Christian himself realize the high destiny that awaits him, not only to obtain a complete conquest over every foe, but to be made a king and priest unto God. His name, to be sure, may never be inscribed in the records of fame, nor float with those of earthly warriors and heroes on the ensigns of nations; but it is written in the Lamb's book of life, and shall, on a coming day, be emblazoned on the records of eternity in the presence of assembled and admiring worlds. Their portraits may never be hung up in the rotunda of the capitol, nor in any hall of legislation, with those of admired conquerors and statesmen, who perhaps waded to their crowns when sparkling with lustre, were bearded with the tears of widows and orphans, but when they shall be fashioned like unto the glorious image of the Captain of their salvation, Jehovah will hang heaven's walls all around with these infinitely small and perfect miniatures of himself. In their personal appearance, and in their spiritual conflicts, there may have been little or no display; they perhaps were attired in sheep-skins and goat-skins, and their battles have been not with confused noise, nor with garments rolled in blood; yet who can estimate their honor and their felicity, when on the day of final triumph, they shall wear a crown thickly and brilliantly bedecked with trophies and memorials of the glorious victory they have achieved?

Yours, &c., V.

For the Secretary.

MYSTIC BRIDGE, Jan. 7th, 1836.

DEAR BROTHER,—I have just returned from the vicinity of Bolles' Cove, in the town of Waterford, where Jesus has given abundant evidence of his power over earth to forgive sins. A neat and commodious house of worship was erected there last summer, in which a protracted meeting of religious exercises was held, the second week in Nov. last.

Before the close it was evident that the Lord aroused the dormant feelings of his people, and spoke through them, by the agency and enlightening energies of the Holy Spirit, to the impudent; the result so far is, that about 20 have hopefully entered into the kingdom of God. I ought to mention that this people have enjoyed the labors of br. Doty as a missionary, under the direction of the board—and since he left, br. Tilden and br. Baily have supplied them. The brethren and sisters living in the vicinity, members of adjacent churches, became convinced that the cause of truth required that a church should be organized there. Accordingly after prayerful and mature deliberation, and having obtained the previous assent of the friends of the 2d Baptist Church in Christ in Waterford. They called a council of Ministers and brethren, with a view of obtaining their fellowship. They met on the 31st of Dec. last, and after a full investigation, unanimously voted to extend to them the hand of fellowship, and on the 1st inst., performed the customary religious exercises, in the following order, interspersed with singing:—

Select portions of Scripture, by Eld. F. Darrow.
Introductory Prayer, by Eld. J. Miner.
Sermon from Eph. iv. 16, by Eld. F. Wright.
Right hand of fellowship, by Eld. J. Miner, (Moderator.)
Address, by E. Denison.
Concluding Prayer, by br. G. T. Chappell.
Brethren composing the council were from the New London Baptist Church.—1st Bap. Church in Lyme.—Bap. Church in Chesterfield.—1st Bap. Church in Waterford, and 3d Bap. Church in Groton. The number recognized as a church, was six males and thirteen females.

Whereas, in the opinion of this Convention the license system ought to be repealed, as it impedes the progress of the Temperance reformation, by giving to the traffic in ardent spirits the sanction of legislative enactments: Therefore

Resolved, That a committee of four be appointed to draft and circulate a petition for signatures, and present it to the next Legislature, praying for the repeal of such laws as will protect the public from the evils which do result from the traffic in ardent spirits, by making the vendor as far as possible legally responsible for the mischiefs done under its immediate influence.

Resolved, That George Read, Esq., Amos Sheffield, Esq., H. H. Catlin, M. D., and Samuel C. Selden, Esq., be that committee.

Resolved, That the doings of this Convention signed by the President, and countersigned by the Secretary, be published in the newspapers.

Resolved, That this Convention testify their attachment to the Temperance cause, and their determination to persevere in its promotion.

A kind Providence favored us with serene and pleasant weather, and the joy and interest of the occasion was heightened by gathering around the baptismal waters, early in the morning of the 1st inst., and witnessing the administration of the holy rite; when seven joyful converts submitted to the command of the blessed Jesus; and to them and many spectators it was a happy new year,—and this is not all; other converts who witnessed the scene said, "we go also," and I had the happiness, on the Lord's day following, of baptizing five more. Others are now waiting with deep anxiety, to go and do likewise, and others are enquiring the way to Zion.

"The Lord reigneth, let the earth rejoice." ERASTUS DENISON, Clerk of Council.

For the Secretary.

MIDDLESEX COUNTY TEMPERANCE CONVENTION.

This Convention met at the Congregational Meeting-house in Deep-river, on Wednesday and Thursday the 6th and 7th inst. After prayer, by the Rev. Aaron Hovey, the Convention was organized, by

Samuel C. Selden, Esq., President.
Benjamin Dowd, and Richard Mc Curdy, Esq., Vice Presidents.
Rev. Henry Wooster, and Rev. Geo. Carrington, Secretaries.

The following gentlemen appeared as delegates from their respective societies.

Saybrook. Amos Sheffield, Edward Sanford, Wm. R. Clark, Benjamin Dowd.

Hall's. Rev. Geo. Carrington, Samuel C. Selden, Ozias Holmes, Samuel S. Warner, Samuel Holmes, Wm. Spencer, Joseph E. Hungerford.

Petipaug. Rev. Aaron Hovey, Rev. Henry Wooster, Rev. Darius Mead, George Read, Josiah Not, George Spencer, Joseph H. Mather, Eben Pusnich, George R. Bailey, George Pratt, Dr. Shepard.

Chester. Rev. Wm. Palmer, Rev. Samuel T. Mills, Dr. G. H. Abernathy, Ruth

From Zion's Herald.

THE TITLE OF D. D.—Within a few years past, a number of gentlemen, upon whom this title has been conferred, have declined accepting it—a thing wholly unknown in former years. This honorary degree has been recently conferred upon Rev. James Culbertson of Zanesville, Ohio, who declines accepting it; and gives the following reasons, which, in our view, are characterized by mature judgment and sound sense.

1. Because I have long been doubtful, whether such titles were compatible with the **LETTER OR SPIRIT** of Christianity. The **LETTER** is exhibited in such passages as the following:—“Be ye not called of men Rabbi; for one is your Master, even Christ, and all ye are brethren.”

But if you have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not a lowly, unspiring, unassuming, unostentatious system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But, still it is a question, whether these distinctions do not, in the estimation of the world, clothe Christianity in a worldly livery, which does not belong to her.

2. Because these titles, even if strictly compatible with Christian principles, are not, in their present application, confined to their original and appropriate design. It cannot be doubted they were, originally, intended as the honorary testimonial to eminent attainments. It is equally unquestionable that these titles have **STOLEN**, in their requirements, below their original demands, and thus have lost their **VALUE AND SUNK THEIR REPUTATION**.

3. Because they have become too popular, and are, in this way, ensnaring. This is a delicate point, and I shall not dwell upon it.

4. Because the **PRESENCE** of these honorary badges in the Church, prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the Church to do good. This is a reason, which I deem of vast importance. We believe as private Christians, we unfold, as ministers, a system which calls for **CRUCIFIXION** to the world. What will be the effect, when the world beholds us investing each other with honorary appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

5. Because these distinctions partake too much of the character and spirit of Popery, and identify **PROMINENTS** to too great an extent with the “**MAN OF SIN**,” encircled with splendid titles. I admit that many, clothed with these honors, have no affinity to the Popish system; but still their position before the public involves too great an assimilation.

RETURN OF THE BAPTIST DEPUTATION TO LONDON.—The London Patriot of Nov. 11th says: a very delightful meeting was held last night, at New Park-street Chapel, on account of the return of Drs. Cox and Hoby from their tour in the United States, which they have visited at the request of the Baptist Union. This spacious Chapel was crowded in every part, and hundreds were compelled to leave for want of room. Prayers were offered by the Rev. Messrs. Overbury, Wallis, and Dr. Reed; the hymns were read by the Rev. Messrs. Room, Green, Saffery, and Lewis; and Drs. Cox and Hoby briefly presented some facts connected with their tour, which they stated the numbers, piety, and zeal of many of the Baptist churches. They were every where received with delight, and the American Baptists have requested an annual correspondence with the English Union, and have appointed Deputies to attend their annual meeting. Amidst the pleasing details which filled their addresses, it is painful to hear their statements in reference to the moral condition of the Canadas, and to learn that the only towns they visited in the United States without places of public worship, were Harmony, the speculation of Robert Owen, and Albion, a town founded and occupied by Englishmen. We understand that a volume presenting their full statements is in preparation.

New York Observer.
REV. GEO. B. CREEVER.

Our readers will be happy to learn, that this gentle man is liberated from confinement. We trust his large soul is still free in air, and bent, steadily, upon his Master's work. The editor of the *Lynn Record*, says:—

On Sunday last, Rev. Geo. B. Creever was liberated from his thirty day's imprisonment, for publishing his Dream on “Deacon Giles' Distillery.” In the evening we had the high satisfaction of attending his first religious performance afterward, at his own house of worship in Salem. We arrived, near the commencement of his exercises, after meeting very many going away for want of being able to gain admittance. We found the large house crowded to excess; the whole inside presenting to the eye one entire mass of heads. By patience and perseverance, however, we succeeded in working our way up the broad aisle, 'till we could hear, distinctly, the speaker's voice, which was hardly sufficient for such an immense assembly. We have rarely witnessed so solemn and interesting an occasion. The whole soul of the speaker seemed absorbed in the vastness of his subject, which was *life, a state of probation for eternity*—illustrated by the parable of the *barren fig tree*. Luke 13: 6-9.

TEMPERANCE ITEM.—Twenty-one substantial farmers in the little town of Delhi, near this city, have managed their farms the last season without a drop of ardent spirits. Mr. E. Whipple, the enterprising manufacturer of Stoves, in Cincinnati, has one hundred men in his employ, not one of whom is known to use strong drink. Mr. W.'s establishment is based on principles of total abstinence. Fourteen hundred of the most respectable citizens of Cincinnati have signed a memorial to the city council against the increase of grog-shops. All the wards have not yet been visited. Mr. H. —, the keeper of one of our respectable public houses, was so impressed with the horrid evils of intemperance in the case of Cowan, [recently hung for the murder of his wife and children] that he banished the poison from his bar. He has shown true patriotism.—*Cincinnati Journal*.

WRITE PLAIN.

Some of our correspondents are in the habit of crowding their communications into a fine hand and very close lines, to save postage and paper; and one recently after writing his economy, as will be seen by the following account current:

Correspondent of Zion's Herald, To extra time of Editor, in decyphering communication, 25
To do, do, of Printer, do, do, 374
To inconvenience from postiveness from same cause, 40
624

These are real expenses, and the second item has actually to come out of the printer's pocket. Now suppose the correspondent, 1 sheet paper, 01
Postage, 123-134

Balance against Correspondent, 49

Will our brethren please take notice of the above, and govern themselves accordingly?

* This item is left blank for the same reason that when a man is killed there are no damages to pay. Life is inestimable and so is patience.—*Z. Herald*.

We understand that Arthur S. Train has received a unanimous invitation from the Baptist church and society in this town, to become their pastor, and has accepted the invitation.—*Gloucester Democrat*.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 16, 1836.

This paper is the first of the fifteenth volume of the Christian Secretary. Upon closing the labors of the last year and entering upon those of another, a deeper sense of responsibility to God and man seems to come spontaneously over the mind. As fully conscious of imperfection in *ourselves*, as any of the patrons of the paper can be, we derive consolation from the fact, that with an *honest intention* to promote the best interests of the church of God and the salvation of men, we have sought with anxious solicitude of mind to put forth such matter in our columns, as in the view of eternity seemed best adapted to these all important objects.

That the judgment of every one should coincide with those who have conducted the paper, in the approval of selected or original sentiments inserted, is not to be expected. Indeed, there are but few who do or can appreciate the difficulties which beset the path of him whose duty it is to get up a weekly religious paper. *Believing* as we do, that the word of God in all its length and breadth should be the only guide for faith and practice, not only to private Christians, but to the ministers of the gospel; we have not shamed to reprobate that ambition which renders men reckless of disobedience to the word of God in *some* things, and that love of the world which constitutes the subject of an idolatry in the sight of God. It is perfectly understood that such a course has not in every instance secured approbation to the paper or its conductors.

Determined however to follow only, where it is believed at least that the religion of Christ leads the way; determined to oppose what it is believed the word of God opposes; determined to inculcate only what that word is understood to inculcate; the Secretary may have appeared to some individuals as too tardy; to others precipitate; to others as making quite too much of what are considered as small things; and by others, as making by far too little noise about what they consider very great things.

THE INCIDENTS OF THE PAST YEAR.—The incidents of the past year, and circumstances of local and general interest, both civil and religious, which are of every day occurrence, combine to obscure more and more the path of duty, wisdom, and usefulness in the management of a religious periodical. If in the midst of these perplexities there should be sometimes an error of judgment committed, by saying what some may think had better not have been said; or by omitting to say what some might desire to have said either on one subject or another, our appeal is to the candor and forbearance of the friends of the paper; and there it is hoped that in future, as in times past, a refuge will be found.

A most ominous feverishness which pervades the public mind, (and for ought that appears is like to continue) renders the task of an editor of a religious paper doubly irksome and difficult; and calls loudly for the prayers of the saints in behalf of laborers, to whom is entrusted the preparation of religious and other periodicals.

The experience of each following year, evinces the necessity of firmness of mind in the conductor of a journal devoted to religious objects. Otherwise he is in danger of falling into ultraism on different subjects, and being in different ways made to speak in favor of things without due regard to their results; to abandon inquiry; to forego deliberation; to applaud management which would not endure the scrutiny of the Bible; or become the tool of ambitious men.

The spirit of selfish and unholiness ambition which inflames mere men of the world, too often finds its way into the church of God in a greater or less degree. As it is the work of grace to subdue these unholiness aspirations, so in proportion to the perfection or imperfection of this gracious work, are we liable to act or be actuated upon, by the unholiness influence.

To withstand the terrors which are awarded to those who are *insubordinate* to ambitious individuals, or associations of individuals, imposes no small tax upon the mental firmness of any one determined to pursue his duty with singleness of purpose.

Entertainment and ultraism in almost every good thing, has become the order of the day in which we live. It has been the object of the Secretary to avoid both those evils; while at the same time it is the friend, the determined friend of every benevolent object of the day, and will continue to advocate them. If men who are constituted leaders in these things, or others who as yet only aspire to be leaders, do not find in the columns of the Secretary as much of the unct'ion of flat-tery laid to their souls as would be desirable, the failure should in candor be attributed to better motives than hostility to them, or any benevolent object committed to their management.

For the present at least, the course hitherto pursued will be persevered in. And it is no small consolation, that testimony of undivided approbation of the character of the paper, have of late been multiplied beyond any other topic but religion. To disseminate facts in reference to the kingdom of Christ; to show forth the glory of God in its enlargement; to deepen its holy influence in individual hearts; to sustain its doctrines; to rebut growing corruptions, and plead for primitive purity in the church;—these are the objects before us;—these are the results to which all our efforts are directed.

That wisdom may be afforded to accomplish the good, and to avoid the evil, the prayers of the saints are requested.

That the publisher may obtain such a reward as sweetens labor, the exertions of Baptists are solicited, to increase the list of subscribers in this State. The efforts of ministers and others are calculated upon.

COMMON SCHOOL ASSISTANT; A Monthly Paper, for the improvement of Common School Education. The first number of a quarto paper bearing the above name is just received. It is published at Albany, at fifty cents a year, single; and is edited by J. Orville Taylor. Its title is sufficiently descriptive of its objects; and the recommendation of it here copied, almost precludes the propriety of adding our sense of its probable usefulness.

From the well-known character and abilities of the Editor of this paper, and the vital importance of the cause it advocates, we hope that every citizen will consider it his duty to aid in giving the “Common School Assistant” a circulation in every family and school in the Union.

William L. Marcy, J. M. Matthews,
W. A. Duer, Benj. T. Onderdonk,
N. Bangs, S. Van Rensselaer,
James G. King, Gideon Hawley,
A. Spencer, John Savage,
Albert H. Tracy, Samuel Ward,
B. T. Welch, R. Hyde Walworth,
J. Buel.

TRACT MEETING.—The Connecticut Branch of the American Tract Society held its annual meeting last Sunday evening in the Centre Church in this city.

The Report was read by Mr. Stone, and was an interesting document. We have not the means of giving any extracts from it except that part which relates to the financial departments, which is as follows:

The receipts for the year have been,
From annual subscribers and donations, 132 00
Subscriptions for foreign distribution, 1,349 25
Donations from Auxiliary Societies, 18 22
Do. do. do. for
the American Tract Society, 619 57
Sale of Tracts, Books, &c. 774 92
Total, 82,893 96

The following resolution, offered by the Rev. J. R. Avery, and by him advocated at some length, was passed.

Resolved, That the experience of each returning year, both in our own and in other lands, furnishes an increasing amount of testimony to strengthen our confidence in the operation of the American Tract Society and its Auxiliaries, and to call forth the more earnest prayers of its friends, and their more liberal efforts in its behalf.

Rev. Dr. Davis, of the Baptist Church, offered and sustained the second resolution, worded as follows:

Resolved, That the efforts of the American Tract Society to circulate divine truth in Pagan lands by means of religious tracts, deserves the countenance and pecuniary aid of the American Churches.

By the Rev. Mr. Ellis, Resolved, that in prosecuting the operations of the Tract Society, Christians should keep distinctly in view, and deeply feel, that the accompanying influences of the spirit of God can alone give success to their efforts.

Mr. Ellis justified the sentiment offered, in a brief address. Before the subscription cards were circulated, the President (Rev. T. H. Gallaudet) presented many facts in relation to the success attending the Tract enterprise, by the blessing of God upon it in this and other lands. Five hundred dollars were subscribed on the spot, which has since been increased to more than \$900.

Another church vacant. We regret to learn, that Dr. Jerome S. Anderson has resigned the pastoral charge of the church in Stonington, where his labors and sacrifices have been blessed to the upbuilding and enlargement of Zion, during his residence among that people. Dr. A. takes this step with a view to visit Illinois, and probably to plant himself in that state.

If we are not much mistaken, his removal will be a subject of deep regret to the church and congregation, who well know how to appreciate the labors of their pastor. In something less than four years of his ministry with them, two commodious houses of worship have been built within the bounds of the society; and the field presents an attractive and important location for usefulness. It is earnestly hoped, that by the time their pulpit becomes vacant, which will be in March next, some one will be directed to them, richly endowed with grace and acquirements, to make good to that church and others around it, the loss they sustain by the removal of Dr. Anderson.

ALABAMA BAPTIST STATE CONVENTION.—The publisher of the Secretary is indebted to the Rev. D. P. Estor, (a native of Suffield, Conn.) for the Minutes of the 12th anniversary, held in Perry County, Nov. 7th. Introductory sermon by J. H. Devote, from Isa. ii. 1, 2. H. Holcombe, President; D. P. Estor, Cor. Secretary. Their manual labor school is not yet in operation, but is fast approximating it. The plantation, and other available property for the school, is said to be not less than \$20,000. The buildings are in progress. Every department of missionary labor, education, ministerial support, &c. were embraced by the Convention. The sum received for Foreign Missions, is \$664; Domestic, \$185 27; for Education, \$3977 49.

THE WATCHMAN. Such is the name of the new religious paper commenced in this city. The Rev. Joseph Hervey, D. D. is editor, and J. Hubbard Wells, printer. Price \$2, a year in advance. It is a large and handsomely printed sheet.

If any inquire why such a paper is got up, we transcribe the inquiry to the originators, and quote a clause from the prospectus, which seems to embody more than any clause of equal length; it thus remarks,—

“One important object of this measure is to guard and defend those principles of religious doctrine and duty, which have come down to us from the Fathers of New England, which they learned in substance from the Fathers of the Reformation, which they received from the Apostles of Christ, and which they taught as they were moved of the Holy Ghost.”

THE EVANGELIST. Proposals are issued by brother Edmund Worth, of N. Hampshire, to publish under the above title monthly sermons, at one dollar a year. Such a publication is desirable; but its success will depend entirely upon the character of the sermons it contains. A few literary subscribers will not sustain the work; and unless its pages are made to breathe upon each other, and to live, it will not be a thing of long life or general merit.

FATAL ACCIDENT.—We hear, with the deepest regret, of the sudden and accidental death of the Rev. Joseph Prentiss, late Rector of the Episcopal Church at Catskill and Athens. Mr. P. had left his residence, near Catskill, on a visit to this city. At Coxsackie, the residence of his married daughter, he had taken a place in the *Stagecoach*—one of the best of the divines of the Protestant Episcopal Church.

Settlement of Difficulties.—The case of the *orthodox* Quakers against the Society of Friends, now pending in Chancery, has, we understand, been settled by an arrangement between the parties. We understand that according to the terms of settlement, the complainants release all claims and relinquish all their prosecutions upon the condition that the Society of Friends pay them a sum of money equal to one fourth the value of all their property, that being about the relative number of the two parties. Such an example ought to be imitated wherever division of sentiment may appear in religious communities. It is but justice to add that the Society of Friends, offered and have always stood ready to make a dividend of property in proportion to numbers, which was rejected by the *orthodox* upon the ground that they were entitled to the whole or none, which grounds they have happily for all parties abandoned.—*Transcript*.

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ALBANY ARGUS.—A sloop having on her deck two of the large blocks of marble intended for the N. Y. Custom House, in attempting to land them on Whitehall Dock, keeled so much from the immense weight, that both fell into the ship. Four expensive blocks have been lost in this ship, and the first one was not got out till after incurring the expense of nearly three hundred dollars.

On Friday, 25th ult., a melancholy accident occurred at Frankfort, Ky. The middle arch of the bridge over the Kentucky, fell into the river, carrying with it two wagons with their drivers and teams, and several foot passengers. It is supposed that several lives were lost. One colored man is known to have been killed.

NATIONAL INTELLIGENCER.—A mercantile firm in Fayetteville, N. C., on hearing of the great fire in New York, immediately remitted \$20,000, with orders to anticipate the payment of all demands against them held by persons who had suffered by the fire.

THE CITIZENS OF PROVIDENCE.—R. J. intend to raise the sum of \$5,000, for the purpose of exploring the neighborhood of that city for anthracite coal.

THE CITIZENS OF PROVIDENCE.—A pair of human ears were found in the arcade, New Orleans. The owner, of course, did not claim them. It was bad enough to be crooked.

ELPHALET TERRY, President.—*JAMES. G. BOLLES, Secretary.*

Interesting religious state in Concord. We are happy to inform our friends that for several weeks the Baptist church in this town has enjoyed an interesting revival of religion; several have been hopefully brought to a knowledge of the truth, and others are enquiring. The interest continues, and we hope Christians abroad will unite in their supplications for Zion in this place.—*N. H. Reg.*

General Intelligence.

From the N. Y. American.

We have seen this morning, an *envelope* addressed to Arthur Tappan and gang, franked by *J. Speight*, a member of Congress from North Carolina, containing a piece of rope with this sensible, liberal and manly *envelope*.

“I herewith return your protest, enclosing as a testimony of my high regard for your necks, a piece of rope. You will no doubt duly appreciate my motives.

J. Speight.

Washington, 2d Jan. 1836.”

The paper thus returned, was the printed Protest of the American Anti-Slavery Society, against the denunciations of the President of the U. S. in his Message—a copy of which had been sent to each member of Congress—a document signed by Arthur Tappan, Bristol.

At Stonington, on the 12

POETRY.

From the Chr. Observer.

THE VAUDOIS MISSIONARY.

An old Popish writer (see Reiner Saccho's book, A. D. 1656), complains that "the manner in which the Waldenses and heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the house of a family of the gentry, and disposed of some of their goods, they intimated that they had commodities far more valuable than these—inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were deluded into heresy." The following verses were composed in allusion to this statement. But the writer has overstepped the author, in speaking of silks and jewels; for it was not likely that these humble itinerants vended such costly articles, or wished to minister to the vanity or luxury of those whom they visited.

L. L.

Oh! lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear;
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way—
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silks and glittering pearls;
And she placed their price in the old man's hand,
And lightly turned away;
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

Oh! lady fair, I have yet a gem
Whi h a purr luster flings
Than the diamond flash of the jewell'd crown
On the lofty brow of kings;
A wonderful pearl, of exceeding price,
Whose virtue shall not decay;
Whose light shall be a spell to thee,
And a blessing on thy way!"

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear, and her dark locks waved
Their clasping pearls between:
"Bring forth thy pearl of exceeding worth,
Thou traveller grey and old,
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took;
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind:
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God,
In its beauteous hour of youth.

And she hath left the old grey halls
Where an evil faith had power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

Deferred Article.
From the Christian Watchman.

SPIRIT OF THE AGE.

The following, as far as can be recollected, is a sketch of a discourse which was recently preached in this city, from the text, "Save yourselves from this untoward generation," and of which we gave a passing notice in our paper, of the 25th ult.

After the introduction, in which was set forth the folly of hoping for an influence from the world that should be favorable to the interests of evangelical religion, the preacher remarked that his object would be, to exhibit some of the peculiarities in the spirit of the present age, which are decidedly unfavorable to the spirituality of the people of God, and which, therefore, should be most cautiously guarded aga. nst.

1. *Lore of excitement.* Society was never more sensitive and inflammable. The incessant and clamorous demand of the public mind is for excitement. The young and audacious daughters are deeply infected with it. They demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavorful periodical. Preaching, to suit their palates, must be acid and pungent—like a porcupine, *all point*. Instructive preaching is dull. They know enough already, and wish not to be taught, but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates rather than nourishes. The tendency of this evil is detrimental to spiritual health. All unnatural stimulus is as injurious to the mind as to the body. The growth and thy action of the Christian graces are retarded. The soul is unfitted for calm and profitable devotion. There is a venditur of moral energy. When

highly excited, even on religious subjects, men are not fully sane. They do and say things which diminish their influence, destroy self-respect, and make work for repentance. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable.

2. *Superficiality.* Things that are done in a hurry, are seldom done well. The present age is peculiarly one of hurry and impatience. It makes one dizzy to look at it. Men cannot wait for the fair and unforced issues of any effort. Education is hurried, and is superficial. Ministers are hurried, and their labors are superficial. How few thoroughly studied sermons do we now hear—how few that are fit for the press. Pastors have no time for patient, profound investigation. Sinners are converted in a hurry, and it is to be feared that the conversion of many of them is very superficial. Books are superficially written, and superficially read. Retirement, meditation, considerate reflection, are less common with us, than with our pious predecessors. There is less of doctrinal knowledge in the churches. Our members are not rooted and grounded in the truth as they should be. Let some bold, sophistical, winning heresiarch now arise among us, and we should see defection more extensive than we ever before saw it.

The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hothouse growth, and could endure no rough usage. How few Christians have we that are robust and vigorous—such as the approaching perilous times demand!

3. *Fondness for innovation.* Love of change shows itself in every imaginable form. Many changes are doubtless real improvements—many others are very questionable—and others still are decidedly injurious to the best interests of society. If a principle or practice is old, that is counted sufficient reason for doubting its utility. There is a sad breaking up of all the elements of the social constitution, and we are all thrown back upon first principles. Christians have too much sympathized with this spirit, and all the doctrines of the Bible, and all the institutions of religion are undergoing a revision. Old divinity gives place to the new—old measures to the new. Thus, our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. In the language of Archbishop Leighton, they "lose their fixedness and foundation." They profess to be keeping up with the age; but they are really running away from the Bible and common sense.

4. *Ultraism.* If a measure has been efficient to the production of good in one instance, and under one set of circumstances, the propensity is to resort to it in all cases, irrespective of the circumstances. In promoting an object confessedly good, there is a very prevalent disposition to disregard the character of the means. This is the spirit of papacy. There is, also, a philosophy abroad, which is frequently reduced to practice, teaching that in pursuing a good end, our action is not to be modified by a regard to consequences. Now, where God has made duty plain, so that we know what is his will, we are authorized to proceed, and leave the consequences with him. But even here, prudence is needful, that we do not *unnecessarily* produce evil results. But where duty is not specifically defined, and we are required to balance many considerations in order to ascertain what we ought, and what we ought not to do, then we are bound to take consequences into consideration. Jesus told his disciples to preach the gospel to every creature, and he taught them to regard consequences. "When they persecute you in one city, flee to another."

This spirit of ultraism is injurious to the consciences of Christians. It blinds their perceptions, and perverts their judgments. Instead of seeing truth in its relations and proportions, they see only particular parts, and those through a magnifying and distorting medium. They attach superlative importance to one duty, and separate it from all its proper connexions. Thus they rush out of the limits within which God pledges his favor and co-operation.

5. *The spirit of hate.* All discussions take up too much the aspect of personality. Party labors to put down party, by disparaging the character of the individuals composing it. Unable to cope with their antagonists on the fair field of argument and debate, they seek the aid of a fuller—another Fuller—with an other Taylorite, or Finneyite. Brethren get their feelings heated by collision;—the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding, pitifully expostulating, "Is it nothing to you, all ye that pass by? Behold and see if there is any sorrow like unto my sorrow?"

This spirit of hate shows itself peculiarly towards foreigners; and it becomes a serious question whether we are not guilty in this particular? Have we not cherished wrong feelings and used towards them harsh language, such as is unbefitting the religion we profess?

6. *Practical scepticism as to the efficiency of the gospel in the suppression of moral evil.* The power of voluntary associations is so well appreciated, that no enterprise, scarcely, is now attempted, except through their medium. Every man who wishes to carry a point, forms a society, and then appoints an agent—very

likely robs some church of a beloved and useful pastor for the purpose—and then establishes a weekly paper to advocate the claims of his object. An evil acknowledged to be a serious one, ought to be suppressed. How shall it be done? "Why, form a society to *put it down*." "Bring men together to act in a mass, and they can *crush it*." "Call a public convention, and *discuss it down*." This is the spirit of the world—but the Bible shows us a more excellent way. Christians have become too much infected with this spirit, and have thrown their time and resources too much into these associations, thus betraying a want of confidence in the Christianity which they profess. They have frequently erred in supposing that the gospel could not advance, until the various societies should have cleared the ground of all opposing evils, graduated the path, laid the track, &c., thus acting as the pioneers of the church. There is, indeed, something very plausible in the theories of philanthropists, that when the vices of the times are suppressed, the gospel will have free course, and become the more readily triumphant. But the question remains, How can these vices be the most speedily and effectually removed? We answer without hesitation, that the gospel is God's appointed instrumentality for the correction of all moral wrong, and the promotion of all righteousness. The Church is God's society, in which Christians should act, and with which they should identify themselves, body, soul and spirit. Other associations, as each one may approve, may be aided—but always *subordinately*. As Christians, we can all find room for action in the church, and in that connection we shall more effectually insure to ourselves the divine blessing. The gospel is the panacea for every thing that is morally wrong, and it is our business, as Christians, to bring that gospel into contact with as many minds as possible. Let Christianity be the pioneer, and other blessings will follow in her train.

7. *The spirit of enterprise.* It is unnecessary to prove that a spirit of activity, adventurousness, and daring speculation is characteristic of the present age. The Christian church sympathizes with this spirit, and is for pushing her conquests into every section of the globe. She is making vigorous efforts, and in the process is becoming sadly secularized. Her ministers are too much engrossed in managing the machinery of her enterprises, to the neglect of their closets, their Bibles, and the souls of their people. And it may well be inquired, whether too many of those who can preach well, are not taken off from their appropriate work, to fill offices, as professorships, secretarieships, agencies, &c. While we have two thousand churches calling and entreating for pastors, no man should, for any trifling consideration, be withdrawn from the pastoral office. Private Christians are getting deeply interested in the *details* of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities. The Bible is too much laid aside, even on the Sabbath, for the religious newspaper, and the letters and journals of missionaries. It is a sad result, that in our zeal to convert others, we should forget our own souls, and suffer our piety to degenerate.

8. *The growing disregard of the Sabbath.*—The Lord's day is the palladium of private and public morals. As a general rule, we may measure the morality of individuals and communities by the extent to which they reverence and hallow this day, in conformity to the will of God. It is a general complaint among Christians that public morality is on the decline.—Much of this deterioration may be traced to the desecration of the Sabbath. Are not Christians becoming quite too negligent on this subject? and do they sufficiently make it a *matter of conscience* to abstain from indirect violation of the Lord's day? They journey too much on the Sabbath. A merchant living one hundred miles from Boston, will leave home on Saturday, and arrive in the city on Sunday—transact his business, and leave the city the following Saturday, so as to reach home on Sunday—thus saving time—God's time! Ought they to visit the Post Office, read and answer their letters, frequent the reading rooms, &c. on the Sabbath? They own stock in stages, steam-boats, and rail-cars, which habitually violate the day. How can these things be without a sad reduction in their piety, and an abuse of their consciences?

The following were some of the reflections, briefly stated:—

1. *Christians must separate themselves from the age—stand aloof from its spirit, its policy.* "Save yourselves from this untoward generation." "Loose thyself from the bands of thy neck, O captive daughter of Zion." The tendencies of our age are to insubordination and anarchy. Our religion is one of order, sobriety, and *decides which has the better* Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. With one party, the worst thing you can say of a brother is to call him a Gilite—with another Fuller—with an other Taylorite, or Finneyite. Brethren get their feelings heated by collision;—the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding, pitifully expostulating, "Is it nothing to you, all ye that pass by? Behold and see if there is any sorrow like unto my sorrow?"

2. *Let us cultivate more assiduously the quiet virtues.* "Add to your faith virtue, and to virtue knowledge," &c. "Be courteous." "Be ye clothed with humility." "Forbearing one another." "Above all these things, put on charity, which is the bond of perfectness." Let us aim to soothe rather than inflame and exacerbate. Instead of casting pulverized cantharides upon the raw sensitiveness of the age, let us apply the healing emollients of love and good-will. Wise as serpents, let us be harmless as doves, ever exemplifying the "meekness and gentleness of Christ." Acting as we do in these times, so much in masses, we are in danger of feeling that our *individual* responsibility is merged, and have occasion to give special heed to this point. Let us cultivate individual holiness, remembering that every one of us must give account of himself to God.

3. *Let us cling to the gospel as our only hope, and the only hope of a perishing world.* Let us hold fast to all the doctrines and all the ordinances of Christianity, and then the currents may rush and sweep around us and against us in vain. Let us go on, telling the simple story of Christ crucified, and God will continue to make

it powerful to the salvation of men. The cross! The cross!—let us glory in nothing else.

AN HONORABLE PLEDGE.

During the consular sway of Napoleon in France, and when the conscriptions were in full force, there lived in one of the provinces of the south a very aged man, and 12 sons all of whom served in the armies of Napoleon. They having one day obtained leave of absence from their regiments, made use of the opportunity to visit their aged parent, but on their arrival were shocked to find that he was so reduced in circumstances as to be in want of food. "No bread!" exclaimed one of them—"the man who has given twelve conscripts to his country! We must procure him sustenance—yet how? We are ourselves destitute." "Is there no pawn broker in the neighborhood?" exclaimed the youngest who placed great confidence in the compassion of human beings, as well as reliance on his Creator. "A pawn broker! What good would that do? we have indeed nothing to pledge?" "You shall see brother. Our father is known to be an honest citizen, who has exercised his trade long enough, and being destitute of bread, that is sufficient proof of his integrity. We also have served during several years, and no one can cast the slightest imputation on our honor."—certainly there will be some who will willingly lend us fifty louis on such a pledge!"—This idea was immediately approved of, and the twelve brothers wrote out and signed on the spot the following billet:

Twelve Frenchmen (sons of a tailor, who at the age of near 90 years, is fallen in the deepest poverty,) all zealous in the service of their country, request from the directors of the pawn broking establishment the loan of 50 louis d'ors to assist an unfortunate father. As a security for the payment we pledge "our honor," and promise to re-pay the said sum within the space of one year.

The billet was brought to the money office where the benevolent directors immediately counted out the louis asked for, and tore the obligation in pieces, pledging themselves at the same time, to provide for the old man so long as he lived.—N. Y. Amer.

From the Youth's Companion.

A LITTLE BOY'S LETTER ANSWERED.
Mr. Willis,—I met with this in a French paper published in the Canton of Vaud, in Switzerland, and it has been translated. It is too touching to be lost.

Yours, &c. C. S.

A little child from C——, in Germany, had lost his father, and found himself left, by this sad event, without the means of continuing his education. He was particularly desirous of entering an institution, founded by the pious Christians known under the name of Moravians; it was his mother's wish likewise. But without money, without friends, without protectors, poor and unknown, he had but little hope in this world. Fortunately for our young orphan, he had heard of "Him who is rich towards all who call upon him," of that Friend of the unfortunate; the great and powerful Protector, who disposes of the gold and silver as he does of the heart, according to his good pleasure, of Jesus, who says, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The child trusted entirely in the word of this good Saviour; he believed in him, and desired to petition him. "But, how shall I go to Jesus?" said our little orphan to himself. "I will write him a letter, in which I will tell him all." This he did, and nearly in these words:

My Dear Lord Jesus Christ,—

I have lost my father, and we are very poor, but thou hast said in thy word, that whatever we should ask of God, in thy name, he would grant it to us. I believe what thou hast said, Lord Jesus. Therefore I pray thee, my God, in the name of Jesus, to furnish my mother with the means of placing me at the Moravian Institution. I should like so much to continue my education, to pray thee, good Jesus, to grant my request. I love thee already, but I will love thee still more. Give me likewise wisdom, that we may be suited to the wants of the denomination, and which shall enable them to contribute their due proportion to the immeasurable power of the periodical press. The want of such a work has long been felt, and a simultaneous expression of a desire for it has been made in various parts of the country. The denomination have ample pecuniary and literary strength to sustain it; and there can be no doubt, that with suitable exertions, the Christian Review may be made worthy of the position which it assumes. The co-operation of some of the ablest men in our country and in England has been promised, and contributions may be expected from individuals in France, Germany, India, Burmah, and other foreign countries. One dollar will be paid for every printed page of matter, which shall be contributed and accepted.

The plan of the work will embrace a considerable variety of topics, in order to adapt it to the condition and wants of the denomination. It will contain, in such order and proportions as may be convenient:—Reviews, or critical notices, of such books as may deserve attention.

Essays on doctrinal and practical religion, and on literary and scientific subjects.

Articles on Biblical Criticism and Sacred Literature. Biographical Sketches of eminent individuals. Historical Notices of Churches, Associations, Institutions of learning, benevolent societies, &c.

Statistics, particularly those of the Baptist denomination.

Occasional items of literary, scientific and religious interest.

The first number will be issued on the first of March, 1836. It is requested, that the names of subscribers may be forwarded without delay to the publisher.—Regular agents will soon be appointed. Any person who will be responsible for four copies, shall receive them for ten dollars, or every sixth gratis.

The Editors of papers friendly to the prospectus, are requested to insert the preceding Prospectus, Boston, December 11, 1835.

PROSPECTUS.

GOULD, KENDALL & LINCOLN, BOSTON,

AND BENNETT & BRIGHT, UTICA, N. Y.

PROPOSE TO PUBLISH A NEW PERIODICAL WORK, TO BE CALLED

THE CHRISTIAN REVIEW.

It will be edited by Professor KNOWLES, and will be issued on the first day of March, June, September, and December. It will be printed in a style equal to that of any other quarterly publication in the country.—Each number will contain one hundred and sixty octavo pages, making one large volume of six hundred and forty pages annually. The price will be three dollars per annum, payable on the delivery of the first number. The chief object of the Christian Review will be, to promote the interests of religion and literature. It would not be necessary to add another to the excellent works which are already laboring in this good cause, if it were not evident, that the great and increasing denomination of Baptists need a work of this kind, through which they may hold intercourse with each other; may explain and defend their principles; may utter their opinions on subjects of general interest; may express their judgment respecting books, and especially those which, in any manner, affect themselves; may report facts which are worthy of a permanent record; a work, in short, which shall, at once, be suited to the wants of the denomination, and which shall enable them to contribute their due proportion to the immeasurable power of the periodical press. The want of such a work has long been felt, and a simultaneous expression of a desire for it has been made in various parts of the country. The denomination have ample pecuniary and literary strength to sustain it; and there can be no doubt, that with suitable exertions, the Christian Review may be made worthy of the position which it assumes. The co-operation of some of the ablest men in our country and in England has been promised, and contributions may be expected from individuals in France, Germany, India, Burmah, and other foreign countries. One dollar will be paid for every printed page of matter, which shall be contributed and accepted.

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BOOKS AND STATIONERY,

in great variety, and upon most favourable terms.

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Exchange Buildings, Main st., Hartford, Nov. 20.

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4. *Ultraism.* If a measure has been efficient to the production of good in one instance, and under one set of circumstances, the propensity is to resort to it in all cases, irrespective of the circumstances. In promoting an object confessedly good, there is a very prevalent disposition to disregard the character of the means. This is the spirit of papacy. There is, also, a philosophy abroad, which is frequently reduced to practice, teaching, that in pursuing a good end, our action is not to be modified by a regard to consequences. Now, where God has made duty plain, so that we know what is his will, we are authorized to proceed, and leave the consequences with him. But even here, prudence is needed, that we do not *unnecessarily* produce evil results. But where duty is not specifically defined, and we are required to balance many considerations in order to ascertain what we ought, and what we ought not to do, then we are bound to take consequences into consideration. Jesus told his disciples to preach the gospel to every creature, and he taught them to regard consequences. "When they persecute you in one city, flee to another."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind:
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God,
In its beauteous hour of youth.

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Deferred Article.
From the Christian Watchman.

SPIRIT OF THE AGE.

The following, as far as can be recollected, is a sketch of a discourse which was recently preached in this city, from the text, "Save yourselves from this untoward generation," and of which we gave a passing notice in our paper, of the 25th ult.

After the introduction, in which was set forth the folly of hoping for an influence from the world that should be favorable to the interests of evangelical religion, the preacher remarked that his object would be, to exhibit some of the peculiarities in the spirit of the present age, which are decidedly unfavorable to the spirituality of the people of God, and which, therefore, should be most cautiously guarded ag'inst.

1. *Love of excitement.* Society was never more sensitive and inflammable. The incessant and clamorous demand of the public mind for new and exciting topics, has so far as can be recollected, deeply infected with it. They demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavorful periodical. Preaching, to suit their palates, must be acrid and pungent—like a porcupine, *all point*. Instructive preaching is dull. They know enough already, and wish not to be taught, but excited. Their benevolence is too dependent on excitement—producing fruit only under the intense heat of crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste. Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates rather than nourishes. The tendency of this evil is detrimental to spiritual health. All unnatural stimulus is as injurious to the mind as to the body. The growth and thy action of the Christian graces are retarded. The soul is unfitted for calm and profitable devotion. There is a venditure of moral energy. When

highly excited, even on religious subjects, men are not fully sane. They do and say things which diminish their influence, destroy self-respect, and make work for repentance. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable.

2. *Superficiality.* Things that are done in a hurry, are seldom done well. The present age is peculiarly one of hurry and impatience. It makes one dizzy to look at it. Men cannot wait for the fair and unforced issues of any effort. Education is hurried, and is superficial. Ministers are hurried, and their labors are superficial. How few thoroughly studied sermons do we now hear—how few that are fit for the press. Pastors have no time for patient, profound investigation. Sinners are converted in a hurry, and it is to be feared that the conversion of many of them is very superficial. Books are superficially written, and superficially read. Retirement, meditation, considerate reflection, are less common with us, than with our pious predecessors. There is less of doctrinal knowledge in the churches. Our members are not rooted and grounded in the truth as they should be. Let some bold, sophistical, winning heresiarch now arise among us, and we should see defection more extensive than we ever before saw it.

The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hothouse growth, and could endure no rough usage. How few Christians have we that are robust and vigorous—such as the approaching perilous times demand!

3. *Fondness for innovation.* Love of change shows itself in every imaginable form. Many changes are doubtless real improvements—many others are very questionable—and others still are decidedly injurious to the best interests of society. If a principle or practice is old, that is counted sufficient reason for doubting its utility. There is a sad breaking up of all the elements of the social constitution, and we are all thrown back upon first principles. Christians have too much sympathized with this spirit, and all the doctrines of the Bible, and all the institutions of religion are undergoing a revision. Old divinity gives place to the new—old measures to the new. Thus, our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. In the language of Archbishop Leighton, they "lose their fixedness and foundation." They profess to be keeping up with the age; but they are really running away from the Bible and common sense.

4. *Ultraism.* If a measure has been efficient to the production of good in one instance, and under one set of circumstances, the propensity is to resort to it in all cases, irrespective of the circumstances. In promoting an object confessedly good, there is a very prevalent disposition to disregard the character of the means. This is the spirit of papacy. There is, also, a philosophy abroad, which is frequently reduced to practice, teaching, that in pursuing a good end, our action is not to be modified by a regard to consequences. Now, where God has made duty plain, so that we know what is his will, we are authorized to proceed, and leave the consequences with him. But even here, prudence is needed, that we do not *unnecessarily* produce evil results. But where duty is not specifically defined, and we are required to balance many considerations in order to ascertain what we ought, and what we ought not to do, then we are bound to take consequences into consideration. Jesus told his disciples to preach the gospel to every creature, and he taught them to regard consequences. "When they persecute you in one city, flee to another."

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